THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Work is the grand cure for all the maladies and miseries that ever beset mankind—honest work, which you intend getting done."—T. CARLYLE.

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SENATOR SMOOT'S ADDRESS ON MORMONISM.

(*Continued from page 423.*)

"I purpose making these questions the subject of my lecture. Since the expulsion of the Mormons, to the present date, I have been intimately conversant with the details of their history. But I shall invite your attention most particularly to an account of what happened to them during their first year in the wilderness: because at this time more than any other, being lost to public view, they were the subjects of fable and misconception. Happily, it was during this period I myself moved with them; and earned at a dear price, as some among you are aware, my right to speak with authority of them and their character, their trials, achievements, and intentions.

"The party encountered by me at the river shore were the last of the Mormons that left that city. They had all of them engaged the year before, that they would vacate their homes, and seek some other place of refuge. It had been the condition of a truce between them and their assailants; and as an earnest of their good faith, the chief elders and some others of obnoxious standing, with their families, were to set out for the west in the spring of 1846. It had been stipulated in return that the rest of the Mormons might remain behind in the peaceful enjoyment of their Illinois abode, until their leaders, with their exploring party, could with all diligence select for them a new place of settlement beyond the Rocky Mountains, in California, or elsewhere, and until

they had opportunity to dispose, to the best advantage, of the property which they were then to leave.

"Some renewed symptoms of hostile feeling had, however, determined the pioneer party to begin their work before the spring. It was of course anticipated that this would be a perilous service: but it was regarded as a matter of self-denying duty. The ardor and emulation of many, particularly the devout and the young, were stimulated by the difficulties it involved; and the ranks of the party were therefore filled up with volunteers from among the most effective and responsible members of the sect. They began their march in midwinter; and by the beginning of February, nearly all of them were on the road, many of their wagons having crossed the Mississippi on the ice.

"Under the most favouring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous. But the pioneer company had to set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged northwest winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods: on the bald prairie there, nothing above the dead grass breaks their free course over the hard rolled hills. Even along the scattered water-courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travelers; but to men insufficiently furnished with tents and other appliances of shelter, almost an essential to life: after days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and their systems became impoverished, their suffering from cold increased.

"To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia; and sought cheerfulness in earnest praying for the spring—longed for as morning by the tossing sick.

"The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri rivers. But it brought its own share of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

"The snow, and sleet, and rain which fell, as it appeared to them, without intermission, made the road over the rich prairie soil as

impassable as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one and attempt to get ahead in this way, taking turns; but at the close of a hard day of toil for themselves and their cattle, they would find themselves a quarter or half a mile from the place they left in the morning. The heavy rains raised all water-courses; the most trifling streams were impassable. Wood fit for bridging was not often to be had, and in such cases the only recourse was to halt for the freshet to subside—a matter in the case of the headwaters of the Chariton for instance, of over three weeks' delay.

"The people of Iowa have told me that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said; but, at the top of every hill before they disappeared, were to be seen looking back, like banished Moors, on their abandoned homes, and the far-seen temple and its glittering spire.

"Delayed thus by their own wants, and by their exertions to provide for the wants of others, it was not until the month of June that the advance of the emigrant companies arrived at the Missouri.

"This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons, and each one of the Council Bluff hills opposite was crowned with its own great camp, gay with bright white canvas, and alive with the busy stir of swarming occupants. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires. Countless roads and by-paths checkered all manner of geometric figures on the hillsides. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted 4,000 head of cattle in view at one time. As I approached the camps, it seemed to me the children there were to prove still more numerous. Along the little creek I had to cross were women in greater force than blanchisseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels and parti-colored calicoes, and spreading them to bleach upon a greater area of grass and bushes than we can display in all our Washington square.

"Whenever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, 'Like the great ocean washes upon its frontier shores,' I can scarcely describe the gratification I felt in associating again with persons who are almost all of eastern American origin—persons of refined and cleanly habits and decent language—and in observing their peculiar and interesting mode

of life; while every day seemed to bring its own especial incident, fruitful in the illustration of habits and character."

It was during the period of which I have just spoken, that the Mormon battalion of five hundred and twenty men were recruited and marched to the Pacific coast.

At the commencement of the Mexican war, the president considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of discipline of the Mormons were supposed peculiarly to fit them for this service.

A central mass meeting for council, some harangues at the more remotely scattered camps, an American flag brought out from the store house of things rescued, and hoisted to the top of a tree mast—and, in three days, the force was reported, mustered, organized and ready to march.

The most striking feature, however, of the Mormon emigration, was undoubtedly their formation of the tabernacle camps and temporary stakes, or settlements, which renewed in the sleeping solitude everywhere along their road, the cheering signs of intelligence and hopeful life.

The colonizers of Utah, therefore, were sturdy frontiersmen, born and bred in the school of experience. Wilderness breakers of a high type, they built their homes on the frontier, where a wild surrounding wilderness forced them to a primitive type of living "in order to cope with the primitive conditions." Tillers of the soil, they learned the law of adaptability, enabling them in time to turn the gray sagebrush desert into private gardens. Descendants of the Puritans and Quakers, their forefathers had helped Oliver Cromwell establish law and liberty in England. They had inherited the honest and God-fearing characteristics of the Teuton, and to these traits were added still stronger race constituents, because of their long life in the world of mental and muscular activity.

Their fathers had fought and suffered in those wars that had firmly established our independence, and true to their instincts, they lost their feelings of sectionalism and isolation, and gave their allegiance first and always to the government of the United States. Their nationalistic spirit is shown by the words of Brigham Young, delivered to the people at the celebration held in Salt Lake City, July 4, 1856, in honor of Independence Day.

After the reading of the Constitution of the United States, Governor Young said:

"Eighty years ago on the day we now celebrate, our forefathers, few in numbers, but strong in their united love of right, declared to the mother country and to the world that they were, 'and of a right ought to be free and independent.' The oppression which hastened this declaration, the long struggle, the sacrifices and hardships that followed, and the glorious results are so well known,

that I need not task your patience by rehearsing them upon this occasion. * * * Glancing at the past, perhaps we as a people have more reason to respect, honor, love and cherish the government of the United States, her Constitution and her free institutions, than any other people on the face of the earth.

"We are occupying a region well known as being peculiarly desirable, and one hitherto unsettled by the whites. We are almost a thousand miles from the nearest seaport. We are hemmed in by lofty mountains on either side, while numerous isolated ranges, and barren arid plains so crowd our surface, that but a small portion of it is suited to the purposes of settlement. In even those narrow localities, ditches and canals have to be made by much labor, in order to irrigate soil whereon rain seldom falls from early in spring to late in autumn. And when all is done, that could be, towards supplying the thirsty crops, the husbandman is oft compelled to witness the products of his soil droop and die ere maturity, through the failure of the few small streams so laboriously brought under control. * * * But amid all these disadvantages, we are trying to extend the area of freedom, and to gladden the most uninviting domain of a great nation with the blessings and privileges of her free institutions. The true principles of a republican form of government can be based only on a high sense of honor; liberal, enlightened, and intelligent and extended views of human existence and progress, and a faithful, unyielding, rigid and patriotic adherence to the Constitution and the laws of the country."

The pioneers of Utah were a community of fixed purpose. Their remoteness from civilization and their intense love and devotion to religion, their identity of tasks and dangers, and the primitive life imposed upon them developed a society of brotherhood and equality. Always optimistic, they had those virile qualities which made them win "in the stern strife of actual life." Devout students of the Bible, they took for their guide in all their actions and social life a splendid system of Christian ethics. It was their religious enthusiasm, together with their thriftiness, that made them a strong and fearless people. When the little band of weary pilgrims halted in the valley of the Great Salt Lake, July 24th, 1847, their leader, Brigham Young, saw for the first time the difficult problem before them. The land was black and sterile, without grace and softness. Bathed always by the sun's hottest rays, the rainfall was limited, making the country an arid and inanimate picture. Men in search of wealth would never have settled upon the shores of the Great Salt Lake. Pioneers go as a rule where wealth and plenty hold out an inviting hand, where nature appears to be friendly, and where the earth and sky co-operate for man's advantage. A land of solitude, it was the home of the rattlesnake and the wolf. Wild grass, sagebrush, and grease wood covered the valleys and the foot hills. Few trees there were,

yet the red anemone and violet grew along the streams. The mountains were misty and gloomy, and were cracked by the heat. A few miles to the west lay the gleaming waters of America's Dead Sea, a mysterious sheet of water, leaden, heavy, and almost motionless, but now and then throwing upon its shores drift wood, stripped of all bark, and whitened like bones in a desert waste. But those pioneers of '47 had faith in the soil. Explorers and trappers had passed through the Valley of the Great Salt Lake. They saw, however, only a desert. Brigham Young and his people saw the possibilities of the desert. All that was needed was water, and then would the sagebrush land prove of inestimable worth for agrieulture. From time immemorial have arid regions been productive of high eivilization. The valleys of Mesopotamia and the Nile have fairly teemed with luxuriant fields of grain, as a result of their wonderful irrigation systems. And in modern times, Brigham Young fathered irrigation for the redemption of the arid West.

On the morning of the arrival of the Mormon party in the Valley of the Great Salt Lake, they planted potatoes, after which they turned the water upon the ground and gave the seed "quite a good soaking." "On July 26th the brethren were quite busily employed in wooding their plows, harrows, etc., and in plowing and planting, and doing work in various branches preparatory to farming." The Mormons made quick work of the redemption of the soil, and in a few years thriving settlements were found in all the valleys surrounding Salt Lake City. The people were compelled to turn to the material pursuits of life, and never have a people made greater economie and intellectual strides, in so short a time, than those religious people who settled and developed Utah.

Theodore Roosevelt said in the Mormon tabernacle at Salt Lake City, in May, 1903:

"Here in this state the pioneers and those who came after them took the land that would ordinarily not be chosen as a land that would yield returns for little effort. You took a territory which at the outset was called after the desert, and you literally, not figuratively, you literally made the wilderness blossom as the rose. The fundamental element in building up Utah has been the work of the citizens of Utah. And you did it because your people entered in to possess the land, and to leave it after them to their children and to their children's children. You here whom I am addressing, and your predecessors did not come here to exploit the land and then go somewhere else. You came in as the governor of the state has said, as homemakers, to make homes for yourselves and for those who should come after you. And this is the only way in which a state can be built up. And I ask you all and all your people from one ocean to another, especially the people of the arid and semi-arid regions, the people of the great plains, the people of the mountains, approach the problem of taking care

of the physical resources of the country in the spirit that has made Utah what it is."

By 1850 some fifty thousand souls had made their way across the plains and had settled in the valleys of Utah. The people had been steadily working, and from the epistles issued from time to time by the presidency of the Mormon Church, we glean the following statements that show what the people were doing. In the fourth general epistle issued at the close of the year 1850, we read:

"On the twelfth day of May, peach trees of two years' growth were in bloom; and several trees of the same age in different parts of the valley alternately bloomed until the 29th, when currants, beans, peas, etc., put forth their blossoms, and nature smiled with prospects of early fruits. But on the 7th of June, the snow fell freely in the surrounding mountains, followed by a severe frost on the 18th, and a slight one on the 19th, which injured the vines and tender plants. Yet we feel confident that this valley will yet produce the choicest fruits, as it does now the richest vegetables. * * * The weather has been more cloudy, the nights warmer, and the showers frequent in the heat of summer, and vegetation more rapid this season, than hitherto, consequently artificial irrigation has been less needed; which has been a great blessing, for during the irrigating season, there were not men enough in the valley to water the immense fields of grain, had it been as dry as some previous seasons.

"The crops have been abundant in all the settlements of Deseret this season. Many of the inhabitants of the city are leaving their good homes this fall, and taking up land in the country, preparatory for extensive farming operations, and many who are arriving in their midst, are gathering in companies of tens, twenties and fifties to act in concert to assist in the preparation to feed the friends we are calling home.

"Our state house is enclosed; the walls are nearly ready for plastering; and we have no doubt that the several departments will be ready for their several uses; the sitting of the general assembly; the high school rooms; the printing office; and the tithing post and recording offices, the coming winter.

"There are several extensive store houses completed and near completion in our city, and goods sufficient in quality and variety, with the exception of groceries, for the necessities of the people for another season.

"We anticipate some relief in the sugar market next season, from the culture of the sugar beet, and its manufacture, but this can make but little impression the first year as we are not informed of more than one or two bushels of the genuine sugar beet seed in the valley; though we know of no country where a greater quantity of saccharine matter is produced in vegetation than this.

(*Continued on page 446.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 14, 1910.

IMPROVEMENT OF SERMONS.

"NEITHER take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." (Doc. and Cov. Sec. 84: 85.)

If we take the liberty of writing "from" our text occasionally, as convenience may seem to require, we shall in any event try to keep within hailing distance of the caption. It is necessary, sometimes, to make little excursions into adjacent territory to gather materials, for use in the building of an article of this nature, convention requiring only that when put together they shall possess reasonable affinity. Having delivered this brief foreword, we feel more at ease in proceeding with our theme.

We Latter-day Saints have little patience with those who deliberately select passages of Scripture without regard to the texts to which they belong, and present them as platforms upon which to rest the salvation of their souls. For instance, no censure is too severe where people wrest the plain meaning of such passages as that found in I. John 1: 7, to justify a hope of salvation without effort. The trouble comes from a prevalent desire to find an easy way to heaven. They foolishly hope to get something for nothing. But there is no royal road to heaven, and there is no excellence anywhere without labor.

Now, in rare cases we find elders who hope to get through their missions with the minimum of work, and in this frame of mind they deceive themselves—even as those foolish people do who wrest the Scriptures. The opening lines of this article contain a commandment to us heralds of the restoration, which is sometimes taken so literally that bad results follow. The difficulty arises from taking particular notice of part of the paragraph, and only indifferent notice of the rest. The commandment requires a reliance upon the Lord to dictate what shall be said when the gospel message is being delivered, but there is also the further condition imposed of "storing up in your minds continually the words of life." This is fully as important as the first part of the command-

ment—that of relying upon the Spirit of the Lord for guidance—and is, indeed, inseparably connected with it. Unless the elders keep these facts before them, they may get into the habit of thinking that God will at any time, and irrespective of their store of knowledge, draw from them whatever a congregation needs. The elder who takes that view will not progress; he will not improve in his speaking, and will really find himself becoming less and less able to expound the words of life with success. He is drawing from his little store without replenishing it with the words of life.

"Neither take ye thought beforehand what ye shall say," does not necessarily imply that you should not think beforehand of anything to say. It simply means that when you arise to address an assembly, you are to put your trust in the Lord, relying upon Him to direct your remarks, that they may be adapted to the needs of that particular congregation. But the Lord cannot draw words of wisdom from a mind that has nothing in it—that hasn't been previously stored with wisdom. The Lord never does impossibilities. He sometimes sends the elder inspiration, lighting up his mind so that he sees things clearly that before were obscure, but He doesn't draw from the mind things that never were there. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (Doc. and Cov. 82: 10.)

"But treasure up in your minds continually the words of life." That means study and work and thought. It means profound contemplation of those things which we expect to speak about later, and such contemplation and study should be done under the influence and direction of the Holy Spirit. The Holy Spirit has been given to guide us, not alone while we are standing upon a platform seeking to impart information concerning God's work, but also in the storing of our minds with knowledge. There is just as much reason to believe that the Spirit will aid us in gaining knowledge as to believe that the same power will guide us in imparting information. It is a wise and prudent thing to ask the Lord to bless us when we begin our studies; to make clear to us the things which pertain to Him and His work; to make our memories retentive, and in every way to lead us in the acquisition of useful knowledge.

It may require an extra thought, and extra attention, to keep ourselves humble as we advance in knowledge, but if we always remember that the wisdom of the world is but foolishness with God, and that he who depends on his own wisdom will fail as an ambassador of Christ, we shall not wander far from the way of dependence on the Lord. The truly able and eloquent men amongst us are exceptionally humble. They have risen to heights where they realise more keenly the vast amount of knowledge yet to gain, and are kept humble by a sense of their own insignificance when denied the light of the Holy Ghost.

Some of the utterances of the Prophet Joseph ought to be an incentive to us to search diligently for knowledge. Amongst other things, he said: "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection; and if any person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. Sec. 131: 19, 20.) In the same section there is the admonition given the Lord's servants who had been called to the ministry, to study unceasingly that they might the better magnify their callings. The same admonition is in force to-day, and elders who are not making the best use of their study time are not hearkening to the voice of the Lord.

When we contemplate the world of knowledge, we are overwhelmed with the vastness of the field. All knowledge is valuable, but for the present we are engaged in teaching the gospel of Christ. It is the best possible understanding of the things we are teaching that is most important now. It's very nice and comfortable to know all about other churches, their creeds and customs, their theories and practices, but time is too limited for that until we have mastered our own doctrines. If we can prove our version of the gospel plan to be right, it isn't so important that we be able to point out all the defects of other systems. A short time ago we had a discussion with a friendly agnostic who questioned the ability of our missionaries to cope with the professors of religion in the world. He said: "Considering the state of society to-day, especially Protestant society, you people ought to have phenomenal success; but your missionaries should be equipped with such a knowledge of history, secular and religious, ancient and modern, that they could meet these professional controversialists anywhere and everywhere and put them to rout. In that way you could get a lot of adherents, for the doctrines you advance are tangible; they give the intelligence something upon which to lay hold." We were impressed with the paucity of our own equipment for the field of polemics, and did some thinking on the matter. Shortly after leaving him, a little article illustrative of what we had in mind came under our notice, and we wrote him a letter, which, because it sets forth our views on the point in question, as clearly as we have been able to express them, we shall reproduce here.

"You will likely remember that during one of our conversations you politely decried the fitness of our missionaries, insisting that a religious propagandist should know all about other systems. And, if you remember, I resented the imputation with what vigor I could muster, claiming that the primary requisite in a missionary was a knowledge of his *own* particular creed; that the proof of his affirmative would serve the double purpose of establishing his doctrine, and denying the negative, or all negatives. The follow-

ing little paragraph has revived the memory of that conversation, and as it seems to support my position, I respectfully submit it: 'The president of an ocean liner company was taking a journey across the water, and when the ship entered a very dangerous channel he engaged the pilot in conversation. The pilot, by the way, was a whiskered old man of sixty-eight, with all the appearance of having spent most of his days on the water. The magnate remarked: "I suppose you know all the dangerous places in this channel?" The pilot, looking straight out into the night, gruffly replied: "Nope." "You don't," said the magnate, very much surprised, "Then why on earth are you in charge of that wheel? What do you know?" "I know where the bad places ain't," coolly replied the old pilot, much to the satisfaction of the magnate.'"—*Saturday* (Washington) *Evening Post*.

"In *Pilgrim's Progress*, Bunyan has Christian try all the by-ways, and he encountered untold trouble. Had Christian known the *right* way, what lay at the ends of the by-ways would have made no difference to him. Christiana reached the 'Celestial City' in less time and with less trouble than Christian. She did less exploring, and she followed a Guide. So we follow a guide, a Prophet, and being satisfied that we are on the *right* way, all other ways are entitled, in our opinion, to but secondary consideration. Most of us don't know all the errors and abuses there are in religions, or just where they may be found, but we know where they 'ain't'—which we regard as much more to the point. They 'ain't' in Mormonism."

While the caption of this article reads, "Improvement of Sermons," a great deal of attention has been paid to the matter of acquiring knowledge, for in our opinion, this is the first requisite. Without it a sermon would be of little value, however well delivered. But, another important factor in the improvement we are contending for is improvement in language. There is an excellent opportunity given in England for betterment in that regard. The Englishman of only ordinary education usually employs good language. The newspapers the country over contain excellent English, so we think that those of our young elders who remain deficient in this respect are really inexcusable. No very great improvement can be made in public speaking if this point of proper language is neglected. Poor grammar and faulty pronunciation grate harshly on the educated English ear.

Then there is the faculty of acquiring ease while facing an audience. An ungainly posture, or awkward movements of the hands or feet, detract greatly from the effectiveness of a sermon. These things can be overcome by a little attention to begin with. "Take a little thought beforehand" as to what you are going to do with your hands, of the position you will assume while talking and of gestures that you intend to use. If you have acquired eccentric habits unconsciously, and your attention is kindly called to

them, set out to correct them. In a remarkably short time, by giving attention to such details, you will be surprised to note how much easier it is to appear before the public and how much more effective your sermons will be.

It's all right to be willing workers, to do the very best we can, but there is no reason why that *best* should not be infinitely *better* when we finish a mission than it was when we began. And it will be if we are studious and ask God's blessings upon our endeavors to improve.

PRESIDENT CLAWSON IN SCANDINAVIA.

PRESIDENT CLAWSON is having a very successful trip on the Continent. From a letter received from him a few days ago, we cull the following, which we think will be interesting to the many readers of the *Star*:

"We arrived at Esjberg June 28th, after a pleasant trip across the North Sea, from which I suffered no personal discomfort, although the sea was quite rough and 'choppy' at times. I immediately went into a meeting of the saints at that place, which was in session when the boat came in. It was my first experience in addressing a congregation of people who could not understand English, but I was assisted by Elder Andrew Jenson, president of the Scandinavian mission, who translated my remarks into the Danish language.

"From Esbjerg we proceeded to Copenhagen, crossing the Cimbrian peninsula of Jutland and the beautiful islands of Fyen and Sjælland on our journey, arriving at 8 a.m. on Wednesday, June 29th. The following evening we held a meeting with the saints and elders of the Copenhagen branch in the beautiful hall owned by our people. The attendance was large, and a fine spirit prevailed.

"Thursday we boarded the splendid steamer *Queen Maud* for Christiania, where we arrived after a very pleasant voyage on the morning of July 1st. Here we attended a number of meetings of the elders and saints; also attended Sunday School July 3rd. The Sunday evening meeting was well attended, and Elder Peter C. Rasmussen was installed to succeed Elder Soren Anderson in the presidency of the Christiania conference. I was pleasantly impressed with the excellent singing of the Christiania choir.

"We celebrated the 4th of July by holding a spirited Priesthood meeting with some thirty-one elders from Zion, and a well attended meeting in the evening. It was my privilege to speak at all the meetings, and I was ably assisted by President Andrew Jenson, who translated for me.

"On July 5th I enjoyed a most romantic ride of fourteen hours over the mountains of Norway and saw some grand and rugged

scenery along the way, arriving at Bergen at nine p.m. The thing that greatly surprised me was that the sun was shining above the horizon until ten p.m., and, even after that hour, there was no darkness all night long. We held a very successful meeting with the elders of the Bergen conference to-day, the 6th, at ten a.m.. there being nine present, and a well attended and interesting meeting in the evening. From here we will go to Stockholm, leaving in the morning and going by the way of Christiania.

"The Scandivavian Mission is in a prosperous condition, and the work of the Lord flourishes in these northern lands. There are one hundred and forty elders laboring in Denmark and Norway and there are six conferences of the Church, namely, Copenhagen, Aalborg, Aarhus, Christiania, Bergen and Trondhjem, with thirty-nine branches and a membership of three thousand and five souls.

"During June of this year fifty-four souls were added to the Church in this mission.

"My visit here has been exceptionally pleasant and gratifying to me, and I commend President Jenson and the elders for their efficient labors."

NOTICE TO ELDERS.

THE following excellent notice is clipped from *Der Stern*, the Swiss and German Mission paper, and we commend it heartily to the elders of the British Mission with regard to the *Millennial Star*:

"Dr. Charles W. Elliot writes—'The only man who should not advertise is the one who has nothing to offer in the way of service, or one who cannot make good. All such should seek the friendly shelter of oblivion, where dwell those who, shrouded in Stygian shades, forgather gloom and are out of the game. Not to advertise is to be nominated for membership in the down and out club.'

"All the elders fully believe that in the Gospel they have something that is worth while advertising. But as to how to advertise the truths in this Gospel, may seem to be uncertain of the best means to be employed. Of course there are the tracts that have to be considered first. But here are a few lines that may give the elders an idea that they have another helper at their command. if they will only employ it in their endeavor to advocate the message, they have come out to proclaim. The following lines from one of our elders in the field need no further explanation.

"'As you already know, I receive ten extra copies of the *Stern* each issue. I have distributed these among my friends, so has my companion. And as a result my companion and I, who have been visiting together, have secured ten new subscriptions during the past few weeks. Our friends are delighted with the *Stern* and are

always anxious to get the next issue. I am satisfied that we can get our paper in many more homes, and we are going to boost for the *Stern* here. I can recommend to all elders who do not receive extra copies, that they send for some and use them as tracts for their friends. They will then be helping themselves, their friends and the *Stern*.

"'We are also attempting to get all *Stern* accounts paid up to date and hope before long to be on the progressive list.'

"There are some other branches that are on the 'Progressive' list; but we need more subscriptions from every branch, and right now is the best time for every elder to follow the advice of the above-mentioned brother."

SENATOR SMOOT'S ADDRESS ON MORMONISM.

(*Concluded from page 439.*)

"Many scores of emigrants are arriving in the valley, and have witnessed our location, peace, union and prosperity, and though not professing to believe the doctrines of Christ, are making their way home as fast as possible, to bring their families hither where they can enjoy health, in a land of civil and religious liberty, and where they find themselves free to do right.

"Preparations are made for the establishment of a parent school for qualifying teachers, for primary and infant schools throughout the state; for enclosing the university lands, a plot of about six hundred acres, directly east of the city; and everything else which may tend to facilitate the improvement of the old and the young alike, in the knowledge of the arts, sciences and general intelligence."

You can see that the Utah pioneers were a thrifty people. They put every effort forward to establish homes and cities, that would equal the best in the land. They built roads and bridges, they established stage lines and mail routes from city to city, and town to town. They planted gardens and fields of wheat; and carried with them wherever they went the Anglo-Saxon love for law and order. In fifty years the wilderness had been reduced, and Utah was one of the foremost states of the Union, economically and intellectually. Machinery, steam and electricity, together with the directing force of a thrifty people, have made Utah what it is to-day.

In conclusion, I wish to say, a people that spend more per capita for education than any other community in the nation; a people that are home builders and home owners; a people that provide against the suffering and hunger of their poor; a people that entertain, love and honor the aged irrespective of creed; a people that believe the Constitution of the United States to be an inspired instrument; a people renowned for their commercial honesty; a

people whose industry is proverbial; a people who are God-fearing and liberty loving; a people who at any time necessity required would give their lives in defense of our country, cannot be a disloyal or wicked people.

There is a great difference between character and reputation. Character is what a people are: reputation is what they are thought to be. Character is a people's actual beliefs; reputation is what they are said to believe. Character is life at home; reputation is life in society. Character is a people's actual worth; reputation is their public value. Character is solid and enduring; reputation may be temporary, fleeting. Character is always true; reputation may be false. A people may have a bad reputation and a good character, or a good reputation and a bad character. The Mormon people are more concerned about their character than they are about their reputation. God hasten the day when the Mormon people will be known as they are and not as they are said to be.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 9th, 1910, per s.s. *Megantic*: From Great Britain—J. C. Larsen, Jr., John L. Francom, Charles W. Gibbs, Nathan Done. From Scandinavia—Charles O. Peterson, Soren Andersen, David Christiansen. From Switzerland and Germany—Alma N. Gold, John G. Lind, Heber C. Pratt, Lossie Ralphs. With the company were thirty-six emigrants, in charge of Elders Soren Andersen, J. C. Larsen, Jr., and Alma N. Gold.

Baptisms.—Saturday evening, July 9th, 1910, a baptismal service was held at the Gorbals Baths, Glasgow (Scottish conference), at which four persons were baptised. The ordinance was performed by Elder Arthur W. McGhie. Confirmation took place at the baths.

At a service held July 6th, 1910, two persons were baptised in the sea at Southport (Liverpool conference), Elder Clinton Alston officiating. Confirmation took place the same evening.

A baptismal service was held at Inkpen (London conference), when one person was admitted into the fold of Christ, Elder Elijah Gilbert officiating.

A baptismal service was held at "Deseret," High Road, South Tottenham (London conference), Sunday, July 10th, 1910, at which four members were initiated into the fold of Christ, Elder W. P. Monson officiating.

President and Sister Penrose at Home.—President and Sister Penrose arrived in Salt Lake City safely, having made the trip from Liverpool in less than ten days. They stopped over a few

hours with President Ben. E. Rich in New York and then headed straight for the West, turning neither to the right hand nor to the left, nor stopping off anywhere until their destination was reached. Since reaching home, the President has been in demand as usual at the meetings of the Saints, addressing three congregations, one of them in the Salt Lake tabernacle, the first Sunday after his arrival. As a mark of welcome and appreciation, the great tabernacle choir sang that splendid hymn of his composition, "O Ye Mountains High." Everywhere and by everybody he has been made to feel that he is indeed among his friends. The reunion of the family has been a joyful one, children and children's children even to the fourth generation vieing to show him welcome. But still he hasn't forgotten the saints of Old England. In one of his letters he says: "Convey my best wishes to the saints, whom I would like to see every one." It will be a pleasure to readers of the *Star* to be informed of President and Sister Penrose's welfare from time to time, and we shall look forward to further word from them.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIV.

I. PAUL'S DEFENCE.

1. His nationality.
2. Taught by Gamaliel. (a) Who was Gamaliel.
3. Paul's part in persecuting the elders.

II. PAUL'S VISION.

1. Directed what to do. (a) What of those who were with him?
2. Who was Ananias?
3. Instructions received by Paul. (Repentance and Baptism.)

III. PAUL PERSECUTED.

1. Is brought into the castle. (a) Is scourged.
2. Paul warns them not to bind a Roman. (a) The Chief Captain is alarmed. (b) Questions Paul as to how he became a Roman citizen.

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